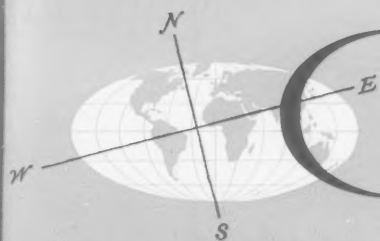


NOVEMBER 1960



Concern

Official Magazine, United Presbyterian Women

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Concern



November 1960 • Volume 2 Number 11

Official magazine, United Presbyterian Women.
Successor to *Outreach* and *Missionary Horizons*.

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Cover photo: The old Sea and Land Church of New York City is again beautiful and a fit place for the worship of Almighty God. (See article on page 15.)

MARY B. REINMUTH *Editor*

JOYCE H. CLARKE *Assistant Editor*

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A Message from a United Presbyterian Man

TO BE A SERVANT of the Lord means that we are under God's authority. Most of us are willing to be under His authority in big things. We won't be guilty of perjury, stealing, or drunkenness, for we look upon these things as heinous. Yet, we say it is of little moment when we oppress a little in a bargain, when we break a promise, when we talk rudely and reproach another. We think these are small things and if we can stay clear of large transgressions God will not insist upon small things.

But all God's commands are established by divine authority. A small bullet may kill a man as well as a cannon shot. A small leak may sink a ship. And if a man lives in small sins it shows he has no love for the Lord. There is contempt of God in all sins, large or small.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. Matthew 5:19.

So if we allow ourselves malice, envy, wanton or profane thoughts, we are condemned, though these corruptions don't break out in scandalous ways. In this way we become foolish, disobedient, and deceived.

These small things we must overcome, otherwise we are in a perishing condition.

He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die." Proverbs 19:16.

Paul L. Washington

Another guest editorial on the theme, *Living as a Servant People*—written by Paul L. Washington, President, United Presbyterian Men.

SERVING INDIAN AMERICAN STUDENTS

EDUCATIONAL COUNSELING SERVICE

THE HISTORY of Indian education in the United States is in general the struggle of the "White Man" trying to help his ward, the Indian American, in accepting his way of life ("White Man's Civilization" so called).

True it is that the culture of the "White Man" is the dominant of the two cultures, yet on the other hand it is natural that the Indian must attempt to hold on to the culture which took him thousands of years to organize and develop. As much as the Indian would like to change overnight, yet many obstacles must be hurdled. The "White Man" himself put up the biggest obstacles of them all when he put the Indian under wardship and put him on a reservation, thus isolating and denying him the privilege of becoming a part of the "White Man's World."

Thus began the history of Indian Education in the United States, as the citizens of the nation through its government, the Bureau of Indian Affairs, and the various Christian religious organizations erected schools for the education of the Indian Americans.

The first plan of the government was to establish schools as far away from the reservations as possible and to enroll the Indian students from three to five year periods at a time in the hope that the separation and time would somehow enable the Indian student to forget his Indian way of life and accept the "White Man's" culture. In most cases, the majority of the Indians returned to their reservations and went right "Back to the Blanket"—back to his own Indian culture and traditions. The isolated Indian Reservation, segregated from the American world, in many instances held strong to its Indian culture and therefore encouraged the young people to spurn education.

The second phase of Indian Education began about 1930 and gradually ended between 1940



Typical of those being served through our educational counseling program are these students at Tucson Indian Training School.

by Roe B. Lewis

The Rev. Roe B. Lewis is one of three educational counselors employed by the Board of National Missions to seek out and to help talented young people in underprivileged areas of the country to realize their fullest educational potential. Through the Thank Offering of United Presbyterian Women in 1960 this nationally administered program of counseling services and scholarships will continue to be supported.

and 1945. During this period, the pendulum of Indian Education swung to the other extreme in which the policy was: "Let the Indian be the Indian," and to start guiding him to the modern way of life by beginning where he is at present. The goal was to prepare the young Indian boy and girl for the isolated reservation life which in most cases was that of some phase of agriculture. In this era, progressive educators had a field day experimenting with every new idea of education on the Indian pupil.

In the third phase of Indian Education, the pendulum gradually swung back to the middle position when our Indian schools began to build their curriculums and standards according to those of the states in which the schools were situated. Most of the schools became accredited. In other words, the policy now was not to prepare the Indian to go back to his reservation, but to guide and train him to find his place in the modern American society.

One of the ways of accomplishing this goal is the present program and plan of closing the segregated Indian schools and making provision for the Indian child to attend a public school whenever possible. Various plans are now under consideration, some of which have already been put into effect.

Another plan, especially designed for the young adults of the reservation, is the "Relocation Program" which aims at relocating the Indians into the industrial areas of our country. The goal is to help him find a new way of life by training him for life in the cities by giving him the opportunity to learn a trade and, in some instances, opportunity for further education.

With this background in mind, one can readily see the problems that an Indian child must face as he tries to adjust or make the transition to a new way of life. At present he is living in two worlds, and he needs guidance, counseling, and much encouragement.

A short study of the average Indian student in Southern Arizona by public school, mission school, and United States Government Indian School educators brought about the following problems which the majority of Indian pupils must face and overcome:

- Usually the Indian student has no definite purpose or goal.

- Many of them are not ready for high school.

- The homes of the Indian children are not ready to give them support and the encouragement they need.

- Our Indian children do not have the sense of values (American) that will enable them to strive for an education. Education is a change of culture.

- There is a lack of wholesome recreation on the reservations.

Much elaboration is needed on each of the above points, but space will not permit.

My task in giving education counseling to our Indian children will be to help them make the

most of their educational opportunities. In my counseling the young people and, in many instances, parents, many phases of their social, economic, personal lives are covered.

Naturally we find many of our Indian students dropping out of school which, in many instances, is not due to their inability to grasp the subject matter, but to other reasons, due to the culture and background. One of the challenging phases of my assignment will be to study and discover the reason for such a large percentage of drop-outs, and to work with the parents and students in developing plans to help them continue their schooling.

I believe the most challenging part of my field of endeavor will be to discover promising young Indians who will need guidance and encouragement to continue their education beyond the high school. This would involve many phases of help such as the selection of the right college, guidance in evaluating abilities and interests, and then maintaining helpful contacts during the entire college period.

As a Church, if we are going to see the Indian share in the "good and abundant life" and if we are going to have his help in sharing the joy of proclaiming the "abundant life" as found in the "Good News," I feel strongly the need of strong Indian leadership in our Indian churches. During this transition period of the Indian, there is a cry from every tribe for the need for leadership in every phase of life. Our aim will be to supply these places of leadership and responsible positions with strong Christian Indian men and women who will lead their various tribes in "The way, truth, and life" of every day living.

An arts session at Tucson Indian Training School.



WITNESSING AN opportunity project in action was the privilege recently enjoyed by several Texas United Presbyterian Women who were invited to attend a Consultation on Youth, held at the Austin Theological Seminary last spring. This was one of a series of preliminary conferences being held throughout the United States, and financed by United Presbyterian Women as a part of "Operation Youth." This conference brought together about fifty persons: ministers, professors, interested laymen and women, and

*A United Presbyterian Woman
Reports on a*

CONSULTATION ON

by Harriet Kelley

Mrs. F. H. Kelley is on the Session of the St. Andrew's Presbyterian Church in Austin, Texas. She is past president of the Women's Association and past Vice-president of Alamo Presbyterial Society.

young people of the area—to talk over the problems of the youth program of our Church, with a view to revising and strengthening this program. The Rev. T. Royal Scott and the Rev. Orville E. Chadsey, of the Department of Youth Program, Board of Christian Education, were present, along with representatives from the University of Texas and Southern Methodist University. Denominations other than our own represented in the conference were: Presbyterian, U.S.; Episcopal; Methodist; Baptist; Church of Jesus Christ of Latter Day Saints; and Friends.

Grouped at tables facing each other in the beautiful and comfortable library reading room of the Seminary, we discussed questions such as the following: "What do we mean by the Church, the authentic Church founded upon Christ or the institutional Church as we know it in culture? Does faith come first, or understanding? Does the Church have any business with a youth program? What does youth expect to receive, and to give, in the program for youth in the Church?" Ideas, opinions, and experiences were shared frankly and generously throughout the two day conference, with the young people expressing themselves with the "long, long thoughts" of youth,



*Ideas, opinions, and experiences were shared
frankly and generously.*

Youth

indicating what a vital question the youth program in the Church has come to be; indicating also that while youth depends on adults to back them up, as it were, still they feel that they are capable of administering their own program to a large extent. They are sometimes baffled by the slowness with which adults operate; youth wants action. Youth sees much hypocrisy among so-called Christians. Adults, on the other hand, feel that youth need direction and guidance, that the youth program in the Church should be so designed as to deal effectively with the problems of youth; that leaders should be wise and capable, keeping more to the background, but ready to help and, above all, to understand.

It was agreed that youth needs a deeper understanding of the nature of the Church; that activities of adults and youth are pretty much the same; we need to recognize the total unity, the common sharing, of adult-youth participation in the ministry of the Church. The material gathered at this conference is to be added to that from other consultations and used at national councils and experimented with in actual situations. A second conference will evaluate all these findings, and out of this will come suggestions for improvements in the present youth program.

The Opportunity-Thank Offering in Christian Education for 1960 will make real contribution to young people seeking opportunity through the Church.

"TELL ME HOW I may become a Christian," inquires Philip Shim, a student at Yonsei University in Seoul, Korea. Although he comes from a strong Buddhist family, he cannot resist the call of the Gospel as he hears it in the Chapel and required Bible courses. He is one among many who show how Yonsei University has been instrumental in influencing many lives through its Christian emphasis and spiritual life on campus.

Yonsei University is one of the three leading universities in Korea—the Harvard or Oxford of Korea. Before liberation from the Japanese in 1945, Yonsei University turned out half of Korea's college graduates, and a large number of Korea's government leaders were graduates of Chosun Christian College, now part of Yonsei.

Being a Christian university, it must give more than a superior education. If it is to hold a place in society worthy of a Christian institution, it must contribute to the training of a Christian leadership for the Church and society.

The University, therefore, through the years has aimed at promoting a Christian emphasis throughout its academic and extra-curricular activities. In line with its basic philosophy, it requires for graduation a six hour course in Bible and Religion, covering an introduction to Christianity, its main doctrines, its history, and introductory notes on and reading of the Old and New Testaments. Though attendance at Chapel is required three times a week, students after graduation often refer to the chapel hour as a time of great spiritual enrichment. Many recall this hour of community life on the campus as one of their fondest memories. The newly-built auditorium, a place of symbolic beauty, creates a sense of awe and wonder in God's presence on the campus.

The chapel offers great moments of religious significance during Thanksgiving, Easter, and especially during Christmas when Handel's *Messiah* is presented by the University chorus and orchestra. Christmas carols are broadcast by loudspeaker over the campus before classes open, and various groups of the Student Christian Association and others on campus join in celebrating the glad tidings. The Religious Emphasis Week also renders a tremendous opportunity to strengthen religious life on the campus, featuring a special speaker, and with student-faculty conferences scheduled during the week. All religious activities on campus are under the direction of the University chaplain and the Faculty Religious Committee.

From the beginning the Student Christian Association has been an active organization on

Christian Life . .

by Peter Van Lierop

The Rev. Peter Van Lierop, Ph.D., a professor of Religious Education at Yonsei University, also works with the chaplain and the Student Christian Association as an advisor and with the Religious Committee of the faculty.

campus. It works through various commissions, such as Faith and Life, World Fellowship, Social Problems, Student Problems, and Life and Culture. Though the meetings have been largely based upon the hearing of lectures by famous people on various subjects of interest to students, the trend in the last two years has been toward group work activities. The Student Christian Association has on occasion also helped in social projects, such as aiding orphans and refugees.

Gospel teams of the Student Christian Association have been visiting rural communities during the summer months to preach the gospel in unchurched areas and to render literacy work, farming, medical aid and other services to the community. Two country churches have grown up as a result of these Gospel Teams having visited in those areas. One of these was started in response to a call from a student in the freshman year of the Liberal Arts College. He had come from a village, deep in the country area, steeped in Confucianism and conservatism. He came to Yonsei not knowing about Christianity nor that he was entering a Christian University. The impression Christianity made on him caused him to ask for a gospel team to visit his village. Now a church has been established there and the students of Yonsei are supporting it almost entirely.

A year ago a Faculty Christian Fellowship, born out of a concern for the spiritual life of the faculty, was established. They meet once a month for fellowship and study, discussing matters of faith related to their teaching experience.

The Department of Theology has had the unique function of serving the entire University in the matter of religion on the campus. Its faculty is spread throughout the University, assigned

ON YONSEI UNIVERSITY CAMPUS

KOREA

to various departments to teach religion. In this capacity the way has been opened for personal counseling services. Efforts are being made to coordinate this counseling service with the chaplain's office, with the deans of men and women's offices, and with the health services, in order to unify the personnel work on the campus. In this manner students will be helped in spiritual, emotional, economic, and health problems, as well as in their academic needs as students.

Philip Shim, mentioned earlier, was an outstanding case for counseling. He was in dire need of help and guidance as he came to us with the



Last Christmas the Yonsei University choir of two hundred voices sang Handel's Messiah

problem which his family created. His older brother threatened to put him out of the family home if he attended church; his mother told him her village would suffer a calamity if he went to church. We pointed him to God, assuring him that the Lord would supply his needs if he stepped out in faith. Philip Shim has become a strong and witnessing Christian, though he faced bitter persecution and loss of the affection of his mother and brothers because of his stand. The gospel today still challenges its followers to make great sacrifices in many lands in the Far East.

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UPW and the Psalms



*Ninth and last in a series
aiding you in your 1960 circle study of
the Hymnbook of the Ages.*

Match the Psalm with the Hymn Based On It:

1. A Mighty Fortress Is Our God
2. All People That on Earth Do Dwell
3. O God, Our Help in Ages Past
4. Praise, My Soul, The King of Heaven
5. Jesus Shall Reign Where'er the Sun Does
his Successive Journeys Run
6. The Spacious Firmament on High
7. As Pants the Hart for Cooling Streams
8. Joy to the World
- a. Ps. 103; b. Ps. 90; c. Ps. 42; d. Ps. 98; e. Ps. 19;
f. Ps. 100; g. Ps. 46; h. Ps. 72.

The Psalms were much in the mind of hymn writer Isaac Watts, but he felt that in order to be sung meaningfully in worship they needed to be contemporized and Christianized. Can you see how he accomplished this with Jesus Shall Reign? For your Christmas meeting, before you sing Joy to the World, compare the words of the hymn with those of the psalm. When you see how Watts worked, you might try producing a hymn of your own, based on a psalm, and set to a standard tune.

(Answers: 1-g; 2-f; 3-b; 4-a; 5-h; 6-4; 7-c; 8-d)

bulletin board



The Friendship Showcase is a useful gift for your church library. Packed in a portable suitcase, it includes 37 paperbound copies of all the program materials for all age groups on *Heritage and Horizons*, the national theme, and *Into All the World Together*, the overseas theme. A program display kit and cardboard bookrack are also included. At PDS, 39.95.

Financing Faith, by Harriet Dexter, is a valuable book for the association library, as program resource, as a stewardship study, or as a reading book for circulation among officers and members. At Westminster Book Stores, 1.00.

Christmas Shopping? Why not give linens handwoven by students of Warren Wilson College, Swannanoa, N.C.? Suggestions and prices (add postage) follow:

12 x 20 guest towels, white with colored or metallic borders, 2.00
11 x 18 fingertip towels, white, with colored or metallic borders, 1.25

12 x 20 luncheon mats, cream linen, 1.65 each

9 x 12 napkins to match, each .90
16 x 36 runners, oyster or cream, each 3.50

12 x 16 fringed runners, green, red, blue, gold, grey, brown, yellow, or white, each 1.75

14 x 18 fringed runners, same colors as above, 2.00

2 x 10 bookmarks, assorted colors, each .45

Women's associations may request samples.

Seventy-five years of fellowship in prayer and service will be celebrated in 1961 when women of 32 co-operating denominations observe the World Day of Prayer.

Anniversaries provide the occasion for looking back to the

things which have been significant through remembered years. A dramatization, *With Tomorrow Yet To Come* has been written to commemorate this particular anniversary. It provides not only glimpses of some of the services made possible by the prayers and gifts of participants in World Day of Prayer, but bears testimony to the power of God to work through one woman with the conviction that inspired the first of those days: "When there shall be a confession of individual and national sins with offerings that will fitly express the contrition."

Some societies might like to use this dramatization as a program in preparation for the anniversary service of the World Day of Prayer, February 17, 1961. Others who live in communities where there is not a co-operative observance of the World Day of Prayer may participate by using the dramatization or an adaptation. Order from United Church Women, 475 Riverside Drive, New York 27, New York. Price .25 each (four copies needed).

There Came a Woman, published by United Church Women, is a small Bible study book to be used by prayer fellowships across the world in preparation for the 75th anniversary of the World Day of Prayer February 17, 1961.

Designed for individual and group use, it is a way in which any woman can enter early into the world-wide fellowship. A brief history of the World Day of Prayer is included.

Order from United Church Women, 475 Riverside Drive, New York 27.

As groups move into the circle study on family life, *One Thing Needed*, Spiritual Life and Litera-

ture Secretaries will want to urge subscriptions to *Today*.

Designed especially for family worship, *Today* is 1.00 per year. Send subscriptions to 425 Witherspoon Building, Philadelphia 7, Pennsylvania.

SUPPLEMENTAL PROGRAM AIDS

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The Gospel of John .05

1961 Recommended Reading List

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Mission Year Book of Prayer .50

Listing of missionaries, fraternal workers, Christian Education workers, with description of their work.

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Mantle of Praise, Thank Offering

Service by Dorothy Lester, each .05, 50 for 2.00, 100 for 3.00.

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Social Progress July 1960 issue

.25. Outlines process and comments on social deliverances of the 172nd General Assembly.

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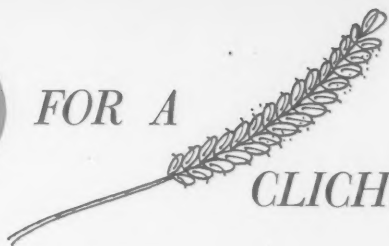
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Requiem

FOR A

CLICHÉ



I DARESAY THAT nothing is quite so painful as having a fondly cherished idea demolished by a fact. If this be so, let pains abound—for they are the growing pains of a free society. Indeed, history can be told in terms of the beautiful but false theories for which good men have killed and died; and one of its surest lessons is that time will make uncouth many “truths” which we hold dear today.

One of the untrue (or rather half-true) theories to which Presbyterians are especially vulnerable is the one which says, “You can’t legislate morality.” Let us take a good look at this idea, using race discrimination as a case study.

If we interpret the statement narrowly, of course, no one would argue with it. No one would propose a bill to deport prejudice from the human heart, or to install generosity in its place. But when people say, “You can’t legislate morality,” they are usually talking about something quite different, such as a bill to abolish race discrimination in factories or restaurants. What they really mean is, “You can’t improve race relations with laws; you can only do it by changing people’s attitudes.” Are they right?

Fifteen years ago, in a midwestern university town, no Negro could get a meal or a milkshake in any of the restaurants or coffee shops that surrounded the campus. Interested groups tried again and again to persuade the proprietors to serve Negroes. But the reply was always the same—“We might lose customers”—and the policy did not change.

Finally the “interested groups” turned to law. They found that the laws of the state prohibited discrimination against any person, on the basis of race, in any restaurant or other public eating place. They raised enough money to begin legal proceedings. When the restaurant owners were confronted with this fact, they all changed their policies—permanently.

Notice that attitudes were not changed in this community, but practices were. If everyone had

acted on the assumption that “you can only change society by changing people,” the treatment of Negroes in that particular northern town would still be a blight upon our land.

Whenever we think of race discrimination, of course, our thoughts turn to public education. We hear a great deal about states and school districts which defy the Supreme Court decision, but we do not hear much about those which comply with it. Literally hundreds of school districts which were segregated seven years ago are desegregated today. Most of these districts are found in the border states. Before 1954 these states required segregated schools regardless of the wishes of the people of any particular community in the state. Today, in these states, half a million Negro children attend integrated schools. This triumph for the spirit of equality did not stem from a massive shift of attitudes on the part of the people of these states, but from a decisive shift in the law of the land.

This is not to say that attitudes make no difference. Where public opinion in a community is overwhelmingly opposed to a law, that law is often quite ineffective. But where the public is divided, the law provides powerful support for one group, and a very sizable hurdle to another.

Our experience with the school decision is again useful. Four years ago pollsters found that in states which were complying with the Supreme Court decision, one person out of three agreed

by
Gordon L. Shull



Dr. Shull is professor of Political Science, The College of Wooster, Wooster, Ohio.

with the decision; in states complying only gradually, one person out of six agreed; in the defiant states, only one out of twenty-five agreed. It is not surprising, then, that some states are resisting the Court orders fairly effectively. But it is most significant that many states are cooperating fully with these orders even though two thirds of the people were opposed to it! This fact alone should lay to rest, forever, the old cliché about legislating morality! It should lead us to a more realistic perspective on the role of law in our society. Such a perspective would recognize that in any community we would find people of different points of view on a controversial subject. If one of these views is embodied in law, those who hold that view have every advantage on the school boards and the city councils of the state. They even have an advantage in private affairs, for the law, in its majesty, adds great prestige to the point of view it reflects.

But let the law be reversed—let discrimination or segregation be made illegal—and the balance of power in the community is immediately shifted. Now it is the other side which has the initiative. The school superintendent who has silently chafed under state segregation laws can come forward and propose a plan for complying with the new law of the land; members of the school board who agree can back it openly; those who disagree are on the defensive; those who are neutral would tend to favor any course which complies with the law.

Law, then, is an important instrument in changing the ways of men, and in building a community. He who loves his fellowmen is foolish to ignore it, for our ways of living together can have a profound effect upon the justice, the well-being, the dignity which belong to the children of God. To love my neighbor is to seek unceasingly for him, that justice, that well-being, that dignity. The love of Christ constrains us—to enter politics!

But love of neighbor is not the only Christian doctrine which thus constrains us. Another is the doctrine of sin. The Christian sees man as a permanent mixture of good and evil. *No one is good but God alone*, said Jesus. If no one is all-good or all-wise—if excessive self-interest is a chronic problem for all of us—democratic government can provide an important restraint upon our more selfish impulses. It was Aristotle who said, "Passions are forever swaying the minds of men, but the law makes them act as if they were good."

This brings us back to the nub of the matter. Laws are designed to restrain or to change actions, not attitudes. We legislate, not against greed, but against theft; not against hatred, but against murder; not against prejudice, but against discrimination. In a world of prejudice—North as well as South—law has been an indispensable partner to those who want the Negro to be treated as a human being when he seeks a job, or buys a home, or takes his family out to dinner. The Northern Negro's two greatest problems—finding a job and a home—are still very much with us, but any solution will have to include the instruments of government and law. And the same will be true for many problems apart from race; the conservation of our water, the salvaging of our cities, and the betterment of our schools, to name but three.

If this be so, United Presbyterian women ought to enter politics in the broad sense of participating actively in the process by which public policy is made. A woman cannot be active in every good cause that claims her time; but more women ought to be more active in political parties, in organizations like the League of Women Voters (which analyzes public problems with a thoroughness and brilliance that put all men's organizations to shame), and in the social education and action program of the United Presbyterian Church.

Above all, never turn down such a claim on the ground that we can't legislate morality!

Numbers

9

and

10

—The two

Final Profiles in

the 1960 Series Journey into

Understanding

will appear in the

December **CONCERN**

Action, not just talk, was the single-minded goal of The Women's Fellowship of Carmel Presbyterian Church, Glenside, Pennsylvania, as they considered the Charter for Christian Action in relation to their organization. Mrs. J. Robert McCaa tells about their step-by-step plan to make the provisions of the Charter relevant in the lives of the women of the church.

Study is good, but Action is news!

The three women from our Women's Fellowship who went to Purdue came home with the *Charter for Christian Action*, so to speak, burning a hole in their pockets! What to do about it? Our monthly programs were already planned for the year. Some of our neighboring churches had panels to present the *Charter*, but that seemed to us like all talk and no action. The executive committee spent a day in study, digesting the Articles, trying to visualize their application to us. After much mulling about, the Program Department was instructed to try this approach:

In January a panel of three Purduers from nearby churches presented the background, content, and implication of the *Charter* in general, to about eighty members at a luncheon meeting.

For the January circle meeting, each circle had assigned to it a particular article to discuss, keyed to the age and interests of that circle. The program leaders were briefed ahead, in the week between the large meeting and the circle meeting. They led the circles to consider "What can we recommend, in this area, for action at Carmel?"

In February, we held, as our regular monthly meeting, a report session in the evening so all circles could participate. Fourteen women limited themselves to an hour! The efficient moderator of the meeting, a presbyterial officer, had met beforehand with the reporters to streamline their reports and to pull the ideas together. From these reports, ten concrete suggestions were culled.

At this point, the president felt it was time to move the suggestions from talk to fulfillment. A good part of the February executive board meeting went into discussion of ways and means.

Some things could be immediately solved, like asking members to volunteer to provide transportation for our Golden Age Club, or having the church librarian prepare displays on aids to Psalm study, or helps for family worship.

The need was expressed for a prayer chain or prayer groups, and the Spiritual Life Secretary took the names of those interested.

A study group on Christian political action appealed to our members. Our minister agreed to lead three meetings, April through June. Fifty women came each time!

Suggestions involving long range, overall church program were passed on to the Session's program

exchanging ideas

committee. Each member of that committee was given a copy of the *Charter*, along with a list of our ten "points," with our board's suggestions for implementing them.

One need was to provide a program for young career women. The Fellowship Department made a list of all in the 20 to 30 age group, and they were invited to a buffet supper at the manse. The president, the vice-president, and the minister's wife explained what women's work can mean. The young women decided to form a circle, and with a steering committee, are planning programs of interest, such as Bible Study, discussions based on the Christian Round Table programs in *Crossroads*, and service projects like Christmas-in-June gifts for Sunday school missionaries. They contribute through the organization treasury, and are considered a circle, but will rotate out of it by marriage.

The challenge of the *Charter* has been particularly timely for us, since our organization is only five years old, and for the first time we are well enough integrated to be able to concentrate on matters beyond the bare essentials of keeping going without ruffled feathers.

Perhaps some of our ideas may die in committee, or be strangled by inertia, and some may say we skipped the Really Big issues, but the people who led the circle discussions, or who made reports, or who were on the executive board at the time, widened their horizons and concerns.

It has been gratifying to see some of the suggestions bear fruit so soon. We were determined that this venture should not fizzle out in pious platitudes, but would evolve in Christian Action. We made a start where we are, and the Purdue women with the holes in their pockets will help us push through on the long range projects.

Coming: in December **CONCERN**

Operation Cradle

Tidings of Comfort and Great Joy

Communication (Third in the series:
Understanding Groups at Work)

Your Fellowship Team Visits
Colombia



How can the Church rediscover its mission in this world that is entering a new age which seems to be hostile to that in which the Church lives?

This was the basic question of the

Strasbourg Conference

by Bruce Rigden

Mr. Rigden is in Yale Divinity School, preparing for Christian higher education

RECENTLY, the French city of Strasbourg with its winding canals and historic Reformation churches provided the setting for a fifteen day meeting of more than six hundred Christian students, faculty, university pastors, and church leaders from all parts of the world. The Conference was planned and convened by the World Student Christian Federation as one of several major events in a five year project of study on the life and mission of the Church in which all of the national student Christian movements of the Federation have been deeply involved.

Preparations for the Conference began with the adoption of the Life and Mission Project by the Federation in 1956 and have included extensive preparatory studies and a pilot conference for student Christian movements in Asia. The title, "World Teaching Conference," was carefully chosen because leaders of the Federation felt the urgent need to communicate to Christian students a body of insights and a perspective which the Churches have discovered in and through the ecumenical movement during the last few decades.

Hence, as the leaders and delegates assembled on July 15, a sense of excitement and anticipation was created as they selected seminars, received tutorial assignments, and scanned the titles of the more than thirty major addresses. For many Protestants and Orthodox alike, it was the first opportunity to get to know one another's points of view. Also, the Conference was unusually fortunate to have the participation of ten observers from Pax Romana, the student movement of the Roman Catholic Church. Even more significant was the warm reception of the Roman

Catholic Bishop of Strasbourg who entertained the delegates at an ancient monastery retreat center outside the city. The theme of the Conference, "Christ's Ministry and Our Calling Today," also provided a context for serious international discussions among delegates. Perhaps most important of these from the American perspective was that between Americans and Cubans

which has resulted in future plans for mutual study, discussion, and if possible, some joint conferences and work-camps.

What did students learn at Strasbourg? Only the future can tell us. Yet to the whole Conference, it was obvious that the Church is everywhere being forced to find its mission not in bringing more and more people into its walls, but in sending its people forth to live more effectively as Christians in the world where God has placed them. This was one of the recurring themes of the World Teaching Conference. It is perhaps best understood by means of an example cited during the Conference by one of the United Presbyterian delegates, and taken from another European city.

In the Eastern sector of Berlin, not far from the burned and hollow ruins of Unter den Linden, and across from Marx-Engel's Platz, there stands the old Protestant cathedral of Berlin. It was a huge cathedral, elaborately decorated, presenting an appearance of magnificence and grandeur which is no more. Of the four towers that used to stand at each of its massive corners, two have been destroyed by bombs and fire, and of the others there remains only the charred skeleton to preserve a haunting memory of what was once a great church. Portions of the church, after fifteen years, remain blackened by fire. Windows are broken or boarded up. Entrances are sealed by crude and hastily constructed masonry. The surrounding ground is covered by weeds and pieces from the building. The huge bronze doors

that led to the sanctuary are heavy with dust of recent years and the bas relief has lost any semblance of its former sheen. The organ is silent; the pulpit is empty. People enter usually to examine the building as one examines a monument of a past now dead.

But this building, now located across from the square in which countless communist demonstrations have been held, is not only a symbol of what is past. It also supports an undamaged cross on one of its towers which stands as a sign of the present and of what hopefully may yet be born. For in one corner a small chapel with a temporary altar has been made. Worship is continuing. And above; behind dusty windows in equally drab rooms, there meets the Protestant Faculty of Theology of the University of Berlin. Clearly God is able to use even this nearly destroyed symbol of the Church.

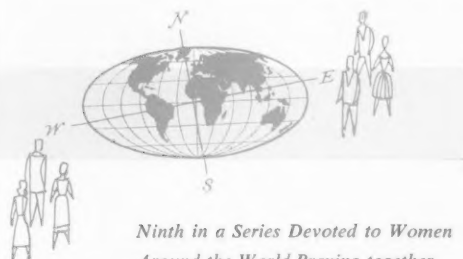
Can it be that in the midst of ruins and apparent defeat the Church finds its mission in the world? In both the cathedral and Marx-Engel's Platz? In the sanctuary and in factories, offices, schools, and political parties? How can the Church rediscover its mission in this world that is entering a new age which seems to be hostile



Three points of view get together at the Strasbourg Conference

to that in which the Church lives?

This is the basic question of the Strasbourg Conference. Once more we sense the meaning of Paul's words that the Gospel is foolishness to some and a scandal to others. Once more we understand afresh Christ's suffering love for the world and His invitation to us to participate in His life in order that the world may believe. The difficult task of learning to witness to men in a new age is one for us in America as well as for those in other areas of the world.



*Ninth in a Series Devoted to Women
Around the World Praying together.*

Pray with us for our Church of Christ in China—that living close to her Master she may be so charged with the vital current of God's power that, in this place of heartbreaking problems and glorious opportunities, all who come into contact with her may become aware of God's presence, power, and love;—that her people may recognize the deep need to know the Bible, and that from this recognition a strong movement toward Bible study may come.

Pray with us for the women of our Church—that we may be awakened to a vital sense of individual responsibility in winning family, friends, and those

A Fellowship of Great Concern

who work for and with us, to a commitment to Christian discipleship;—that more of our women may share in the Fellowship of the Least Coin and that this participation may be an expression of a growing concern for Christ's world family.

Pray with us for Hong Kong's young people—that through the Christian Church they may hear Christ's call and follow Him with all the abandon and intensity of dedication of which youth is capable.

Pray with us for the million refugees in Hong Kong—that they may be helped to obtain decent places to live, opportunities to earn a living, and elementary schooling for their children;—that through the Christian Church thousands of these burdened ones may discover that God cares for them, and that Christ's love is big enough and tender enough to enfold the multitude or to seek out a single little child.

A Letter to the Women of Africa



My dear and beloved African sisters:

Greetings in the name of Jesus Christ our Lord. This letter comes, not from myself alone, but from thousands of Christian women in the United States who have asked me to write telling you of our love and of our continuing interest in you. We want you to know that everything that concerns you touches us in a very special way. This message of love is sent from all of us: black and white, to all of you who are our sisters in Christ.

We call you sisters because we are children of one great Father. This truly binds us together in one family tie. The precious blood of Christ saves us all and unites us in Him.

For quite some time, the women's groups of our churches have been studying Africa. It seems that through these studies, we have come to feel some of the things which you are now experiencing and we have grown closer to you in spirit. We have also come to know you through the fine Christian women who have come from Africa to the United States in recent years. We shall always remember Mrs. Rebecca Aka Mbayi from Spanish Guinea, Mrs. Suzanne Tjega from Cameroun, and Mrs. Abboa Offei of Ghana who is now in America with her lovely family. These women did so much for the women of America that we just cannot forget. As they traveled over our country speaking to our church groups and helping with our meetings, we came to know the true beauty of the soul of African womanhood. We also came to realize that, in all of those things that really matter, all women are so very much alike.

Isn't it wonderful that the love of God can reach across the many miles of land and water

that lie between us, drawing us so close that our hands can grasp the hands of our African sisters and that our hearts can beat as one.

I have been chosen to write this message of love because, very soon, I shall see many of you in person. The women of my denomination are going to send me to Africa within a few months to spend several weeks among you. The United Presbyterian Church has in its membership both Negro and white people and I shall be representing all of them when I come to you. I can hardly wait to see your wonderful land and to tell you the many things that our women are placing upon my heart. I am looking forward to meeting you in your churches, visiting in your homes, and seeing your precious children. Never before have I been so happy about anything as I am about my coming stay in Africa. For, you see, Africa is the land of my forefathers, also.

I shall not say more now. Talking is so much better than writing, and I shall give you my other messages in that way. Until then, be mindful that we are always thinking of and praying for you. It is good to remember that *All things work together for good to those who love Him*, in Africa and throughout His great and wonderful world.

May God who holds us all within His loving hands, draw us ever closer to Himself and to each other until we are truly ONE in Him,

And may the warmth of His smile be felt in every heart so that peace, love, brotherhood may rule your land and ours.

Yours in His Name,
Mrs. Thomas E. Wilson
Member Executive Committee
United Presbyterian Women
in the U. S. A.

MEETING THE CHALLENGE OF CHANGING TIMES . . . NEW YORK'S

Sea and Land Church

BUILT IN 1819 to serve a Dutch Reformed Congregation, the Sea and Land Church has brought the ministry of Christ to many changing communities and many different types of people. The first change came with the deterioration of the neighborhood, New York City's Lower East Side near the Manhattan Bridge. The aristocratic pewholders, moving uptown, sold the building to a Presbyterian mission for sailors. The Presbyterians have served the shifting immigration populations of this inner city area since 1866.

Like all churches, Sea and Land has seen many a crisis. In 1893 Presbytery was ready to sell the building, but loyal friends, rallying round, saw that the tradition of service remained unbroken. At the turn of the century, the church, then operated by the City Mission Society, ministered to Italian speaking Protestants. The depression, then the war years, forced the postponement of many necessary repairs so that in 1955, despite all that could be done, the sanctuary was condemned by the city as unsafe.

By 1958, new housing projects were being built all around the church. This activity encouraged the Presbytery of New York to revive the work. Major repairs were necessary and the total cost of the restoration project was \$170,000. The Reverend David W. Romig, who had been at the Riverdale Presbyterian Church for five years, and

the Reverend John D. Cato, just graduated from Union Seminary, volunteered to provide the leadership for this challenging inner-city church. With his wife, Victoria, and their four children, Mr. Romig lives in a middle-income project two blocks from the church. Mr. Cato also lives in the neighborhood.

The first two years have been largely spent in the enormous task of rehabilitating the buildings and, after the construction was finished, in painting the church and the parish house from top to bottom. During this time a small nucleus of Sea and Land members worshiped in two storefront chapels nearby.

Today, the old Sea and Land Church is once again beautiful and a fit place for the worship of Almighty God. A white cross dominates the wainscoting of the pulpit wall. The old numbered pews are painted white with mahogany rails and each has its own door. Clear glass in delicate Gothic windows floods the sanctuary with light during the morning services. One of this country's historic organs, built by Henry Erben in 1844, stands in the gallery.

In this setting a multi-racial congregation worships together. Services are held in English and Spanish, and the building is shared with the First Chinese Presbyterian Church, which holds services in Cantonese. Although the membership is small this first year, and the ministry feels the lack of trained laymen, the new members are enthusiastic about the future of the church which is supported by the Board of National Missions, paying the minister's salaries, and by the Presbytery Progress Program, underwriting the operating budget on a temporary basis.

With the help of God, Sea and Land Church will be ready to receive the thousands of new families that will soon be coming once more to change the face of this community. Your prayers and support have a vital part in the renewal of this ministry.

Mr. Romig greets Spanish-speaking members of the congregation



by Howard L. Manning

The Rev. Mr. Manning is Sunday School Missionary to the scattered groups in the rural areas near Grand Junction in Western Colorado.

MINISTRY TO SCATTERED PEOPLE

Serves Colorado's Rural Areas

A SINGLE RED pick-up truck stood beside the schoolhouse as the missionary turned from the highway on to the rutted trail. It was mid-November—the finest time of the year in the Colorado mountains—after the burning heat and before the deep snows. The missionary greeted his people as they came—this morning a roomful of them. There were men in jeans and riding boots under great hats, ladies dressed quietly for church, boys in clean jeans, little girls in frilly dresses. Many had driven for miles to be there, for this valley ranch area, never more than a mile wide, was more than forty miles long.

The missionary knew them—each man and woman, every boy and girl. He had often been in each home, bearing Sunday School literature for home study. For several summers he had gathered the children for Vacation Bible School, crowding them into his car for the miles from their ranch homes to the abandoned log cabin where the school met. But this meeting was new. These ranch people had now decided that there must be place for the worship of God in busy lives.

They did not gather quietly for worship. There was the buzz of eager visiting as friend met friend. Boys and girls (in clean jeans and frilly dresses!) found the swings and slides. That was true until the hour for worship arrived. Then chairs and benches were moved from chaos to order. When the missionary took his place behind what had once been the teacher's desk, at the words, "Let us Worship God," the hush of reverence possessed the entire group until the final word of the benediction.

This was but one of those many and infinitely varied experiences which could be reported by any missionary of the Department of Sunday School Missions and Mobile Ministries of our

church as he seeks to bring Christ to the nation's scattered people and the scattered people to Christ. The ministry extends to many an isolated farming community, many a mining camp, many a wee village apart from the ministry of the Church. It reaches to the lone prospector's cabin, and to the shepherd's wagon on the desert. It discovers the road to a new oil rig. It has place for the wandering seasonal migrant and his family, and for those who find temporary homes in the trailer park. Through the years, such a ministry has ever been a part of the recognized task of our Church.

Such a ministry cannot resemble in completeness that of the local church. Contacts must be infrequent. Perhaps, for that reason, they become very vital. A Sunday School Missionary recalls his people calling him, sometimes from great distances, to be with them in life's great spiritual experiences—amid great personal decisions, when problems arise, the joy of a wedding, the baptism of a child, or, most importantly, as the family walks in sorrow through the valley of the shadow of death. It becomes the high privilege of the missionary to bring the centrality of Christ into all of the spiritual experiences of our land's scattered people. God grant that, as the Church ministers to earth's massed thousands these "sheep not having a shepherd" may never be neglected!

Mr. Manning takes Sunday school literature to children for home study



by Samuel R. G. Lee

The Rev. Samuel R. G. Lee is minister of the new church described in this article.

BORN OF THE JET AGE

"Faith Presbyterian Church"

GIANT JET BOMBERS were swishing overhead while a member of Presbytery's committee on National Missions and myself discussed the establishment of a new church here on the eastern edge of Wichita, Kansas. The aircraft industry, thriving on government contracts, had brought a working force from over the nation to the city. A church was needed in the area. Families with young children had found it difficult to become active in churches many blocks away. Some had relaxed their religious convictions and loyalties. Some had been moving so rapidly with the Armed Forces and the mobile labor market that they had never been seriously confronted with their need of Christ or the Church.

So, on January 15, 1959, we arrived in Wichita and moved into the manse secured by the committee. The first weeks were spent in gathering together office equipment and materials with which to work. Other churches helped us make a beginning by supplying a used mimeograph, the cost of printing a brochure, used folding chairs, and a sign board. Before our first service twenty-six persons were recruited from the community to help in a calling campaign. A large recreation room in the manse basement served as a meeting place then, and still serves for all meetings except the Sunday services, which are held in the halls and auditorium of an elementary school. Our first services were held in March, with 129 in the worship service and 121 in church school. Church school teach-

ers and officers had been partially trained, and a minimum of materials was on hand from other church schools. Temporary officers selected for the first weeks responded wonderfully.

With summer over, we got down to the business of organizing the church, which was to be called "Faith." From the beginning we have been blessed with a fine group of leaders. On September 27 ten adults and twenty-one children received baptism, and the following Sunday our church was organized by Presbytery with 107 charter members. By the year's end we had reached 121 and now number 143. Church school enrollment stands at about 200; organizations include a Cub Scout Pack with about forty boys, a junior high youth group, and a Women's Organization with two circles. Daily Vacation Church School and a day camp were held this summer.

Our building committee has been working for several months, and one of the high points in our brief history was the approval of a loan of \$50,000 from the Board of National Missions, and a local loan from the bank for an additional \$35,000 with which to build our church. With rejoicing, we held our ground breaking ceremony for our first unit.

Our brief history reads as though establishing the church has been an easy task, and results spontaneous. Rather, it has been a challenging experience, but not an easy one. Many of our people have reaped rich rewards in a vital experience in the church, but this is not an experience or a church handed to them on a silver platter. . . . Theirs is a heavy responsibility—the road ahead is not always clear, and is never easy. It is only with a generous portion of faith, that they can face the future with the expectation of an adequate church for themselves and their children. They need your generous encouragement through prayer, and concern and response in giving through National Missions.

The first Sunday of services at Faith brought out a large nursery group



by Robert V. Woods

The Rev. Mr. Woods is Field Director of National Missions, Synod of Michigan.

CHANGING RURAL CHURCHES

Progress with the Times

MANY OF THE congregations of rural churches are destined for dissolution by our Presbyteries. Now the increasing number of abandoned church buildings along our country roads is not a cheerful sight to any of us, whose lives have been devoted to the rural ministry. Yet we do not weep over the empty chrysalis of a butterfly nor the discarded carapace of a cicada.

The dissolution of a church by a Presbytery is not an execution nor extinction. Not all the power in the Roman Empire could accomplish that. The dissolution of a church is not a funeral which a Presbytery conducts. It is but a recognition of the church's mobile nature. As Dr. Herman Morse reminds us, "It is the task of the church today to minister to a procession—a parade," and the closing of an old church, like the opening of a new one, can be the formal recognition of such a responsibility.

Some of our Presbyterian church buildings will be given to other denominations—sometimes in what is known as mutual exchange. For example, the little rural town of Port Hope had a Methodist and a Presbyterian Church, both struggling for their very existence. The same situation obtained at Detour. Through a common concern on the part of the two great denominations for the life of the rural church, the Presbyterian properties in Port Hope were deeded to the Methodists, and in Detour the Methodist Church buildings, parsonage, and lands were turned over to the Presbyterians. Result—two new, strong, and living rural churches instead of four dying ones.

New highways in the days ahead may bring two Presbyterian churches into close proximity. The merging of the two, both physically and ecclesiastically, may become possible and practical. For example, two Presbyterian churches located four miles apart in the former lumbering towns of Channing and Sagola are taking promising steps toward a possible merger by holding joint services alternately in each community.

Presbyterians in a thriving resort region in Northern Michigan are laying the ground work for a new kind of church. It is their thought that a strong Presbyterian Church might be organized at Tawas without a building. During the summer months worship services are being held on the Sabbath at a drive-in theater. During winter months, they will meet, as did the early Christians, in the homes of the members or on occasion in a town hall. Some might conceivably worship with other denominations during the winter months. They face many obvious problems. Yet three-fourths of the man-hours devoted to church work may not have to be consecrated to the erection of a church house and its inevitable upkeep, but can be directed toward fulfillment of the real mission of the Church.

It is not our purpose here to enumerate all of the propitious changes that can take place in country church buildings, but rather to appeal to a rural imagination that is freed from misconceptions about the essential nature of the Church and from the pious nostalgia that so often masquerades in the guise of religion. To close 1,000 rural churches in our nation each year, in no wise signals the demise of the church in the vale. It means change, and change has no place in death—only in growth and life.

When Paul sought a meaningful symbol for Christ's Church, he did not look to a cathedral nor to a little brown church in the vale. He employed the illustration of a living body. '*Ye are the Body of Christ.*' This is the rural church; not a building, but a living, moving Body.



TO BE A CHRISTIAN is to be a witness to Christ, but not every Christian is interested in witnessing together with fellow Christians. Our obligation to witness as Christians and our hesitation to witness in unity—these, in a nutshell, are the crucial issues in the life and mission of the churches in East Asia today.

In 1938 at the World Missionary Conference held at Tambaram near Madras, the need for the International Missionary Council to take con-

by U. Kyaw Than

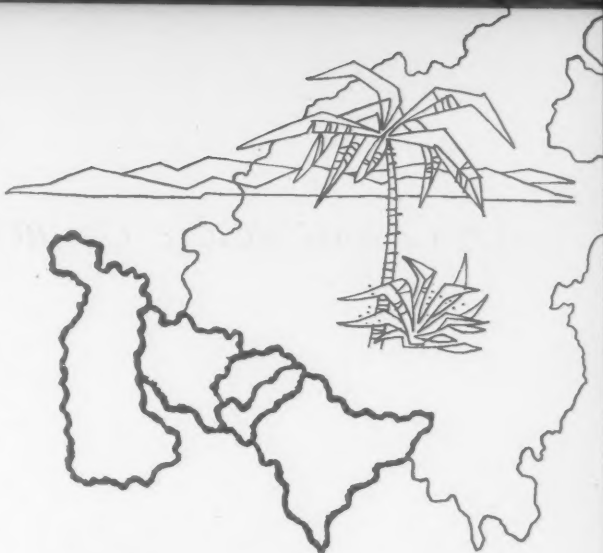
Dr. U. Kyaw Than is Associate General Secretary, East Asia Christian Conference.

Witnessing Together in East Asia

crete action in promoting co-operative Christian effort in East Asia was discussed. The second World War intervened and, in the meantime, the World Council of Churches formally came into being. The two ecumenical bodies, the International Missionary Council and the World Council of Churches, together sponsored the first post-war East Asia Christian Conference in December 1949, at Bangkok, Thailand.

The years between 1950 and 1956 saw the creation of the joint East Asia Secretariat of the two ecumenical bodies and the development of an awareness among the churches in East Asia of the similarity of challenges and opportunities confronting all of them alike. Through regional conferences and consultations on specialized topics such as theological education, Christian literature, Christian home and family life, youth work, and others, there was increasing interchange of thought and experience among the Church leaders and members in East Asia.

These led to new desires on the part of the churches in the area to look together at concrete steps for united action in Christian mission in the region. In 1955 some churches, primarily in the eastern part of East Asia, came together at Hong Kong to set up an "Asia Council on Ecumenical Mission," giving special emphasis to the exchange of personnel among the churches in



Asia, and to the allocation of funds to projects "on the basis of need and ecumenical relevance, rather than on the basis of the source from which the funds have come." The Council also planned to initiate the study and implementation of regional ecumenical projects, as might be determined in consultation with member churches. These projects might include evangelistic missions, stewardship training, theological education, the use of mass media in communication, leadership training, the study of the civil rights of religious minorities in Asian states.

The very close similarity between the purpose for which the Joint East Asia Secretariat of the two ecumenical bodies was set up and that for which the Asia Council on Ecumenical Mission came into being, presented the urgent need to discuss ways and means of carrying forward in unity the common aspirations of the Churches in East Asia. In March 1957, a representative East Asia Christian Conference was held at Prapat, Sumatra, Indonesia, and there a "plan for future action" in fulfillment of the common evangelistic task of the churches in East Asia was drawn up. The plan envisaged the creation of an organ of continuing fellowship and co-operation among the churches and Christian Councils in the area, using the East Asia secretariat and its functions as a basis and a starting point for fur-

ther enlargement and development. In May 1959, at Kuala Lumpur, Malaya, the EACC (East Asia Christian Conference), as the envisaged regional co-operative organ, was formally inaugurated. Forty-eight church bodies in the countries of the area stretching from West Pakistan to Korea and from China to Australia and New Zealand make up that Conference. The functions of EACC include the survey of the mission of the Church in East Asia; consultation on issues of missionary policy and other subjects of common concern among the churches in the area and missionary societies related to them; promotion of the participation and contribution of Asian churches in the program and thinking of the two ecumenical bodies; encouragement of closer contact and mutual sharing of experience, information, and personnel among Asian churches; and help in interpreting and coordinating the program of ecumenical inter-Church aid in East Asia.

Even before formal inauguration of the Conference, the *Fellowship of the Least Coin* had approached the EACC to receive, keep, and administer the funds of the Fellowship in accord-

ance with the principles of the Fellowship. Recently the Working Committee of the EACC suggested that the funds of the Fellowship should be used toward: Colombia schools (this will reopen Protestant church schools in the villages of Colombia closed during the persecution); pastoral care for Asian-African students studying in Paris; Hong Kong Refugee Relief; Mindola Family Training Institute (a project of the All-Africa Church Conference and a part of our Africa Advance program); child care in Harlem (N.Y.) Parish; tuberculosis relief and Christian Home Program in India; Asian Church Women's Conference; and purchase of an orphanage building in Korea.

Such resources of Christian imagination placed alongside the contributions which come to the EACC have helped the venture for development. Our prayer is that the churches in East Asia in communion with those in the rest of the world may really wait upon Christ and be obedient to Him in such times when great challenges and opportunities of different dimensions and kind are presenting themselves in the societies in which God has placed them.

GIVE US THIS DAY OUR DAILY BREAD

by Myra Scovel *Former Missionary
in China and India*

WE WERE DOWN to our last two dollars that bleak morning during the Japanese occupation of China. I gave it to the cook saying, "That's all there is, Hu Shih Fu."

"What shall we do?" he asked.

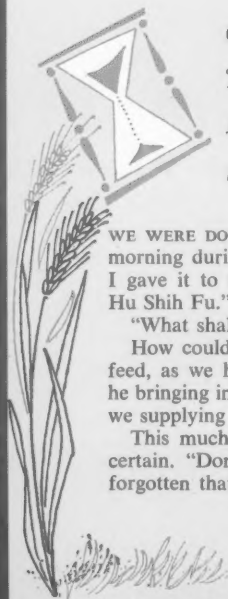
How could I reply? He, too, had six children to feed, as we had. So far, we had shared our food, he bringing in grain from his small strip of land and we supplying milk and vegetables.

This much I could say; of this much, we were certain. "Don't worry, Hu Shih Fu. God has not forgotten that we are here."

That very afternoon, a member of the Japanese consulate arrived at our door with \$500. "Comfort money from the International Red Cross in Switzerland," the consul told us. Comfort money! I wonder if they knew what comfort it gave us! It was the first that we knew that the world was aware that a small "family" of missionaries was still in the interior of China.

We had had a continuing stream of evidence that God knew the whereabouts of that family—timely gifts from Chinese friends, fruit, dumplings, a sack of rice; frequent visits from a lay brother from the Catholic monastery who brought us German sausages and lentils; stalks of kale, smuggled rather obviously past the guard at the gate by the Swiss nurse from across the city. *Give us this day our daily bread* had meaning for us.

And what of the Chinese friends that we have left behind? What of their lot today? God is able to do exceedingly abundantly above all that we ask or think.



National Missions

Choose one of the four books in this category. Safe in Bondage and Encounter with Crisis were reviewed in the October issue. The remaining two follow:

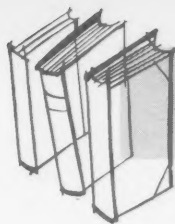
Doctor in Buckskin, by T. D. Allen. 277 pages. WBS. 3.00

Our heritage as United Presbyterians includes the thrilling and tragic story of Marcus and Narcissa Whitman, who left the comforts of New York state in 1836 to carry the Gospel message and a Christian physician's healing skill to the Indians of the great northwest. Mr. Allen has based his story on the known facts of the Whitmans' life and has used his enlightened imagination to round out a most readable biography.

In his description of the perilous journey of the Whitmans and their companions in mission, the Spauldings, through grassland, desert, raging streams, and over mountains, much of it through hostile Indian territory, we catch a glimpse of the hardships endured in the opening of the west. The Whitmans began work among the Cayuse Indians, a tribe noted for treachery. Dr. Whitman's enthusiasm for the Oregon country was influential in securing this area for the expanding U.S.A. There were dangers, disappointments and even tragedy, but still they stayed on, hoping for the day when many Christian families would come to help demonstrate to the Indians a better way of life. A look back to these courageous pioneer missionaries should inspire us as we face today's problems.

Rebecca N. Vorhis
Impact, edited by Robert A. Elfers, Mae Hurley Ashworth, and Bette Virginia Reed. 125 Pages. Paper 1.50. PDS and WBS.

This is a thrilling book of people, places, and ways in which our pioneers through the church made an impact on our civilization. As early settlers made their way across our land, the Church went with them ministering in various ways, bringing strength



read and heed

The 1960 Recommended Reading List for United Presbyterian Women.

and courage. We meet some of these early servants and see how they blazed the trail to new horizons.

With our ever increasing population, of diverse cultural and national background, we see even greater opportunities for the Church than in those pioneer times. *Impact* presents effective methods being used in the crowded areas of cities, among the migrant people, in the rural sections, and with the discouraged. We become aware of means of communication available for presenting the Gospel, and face the challenge to the Christian to understand and share in the real mission of the Church. The task of the Church is to remind the world outside the Church of the love of God for all mankind. "Impact shatters silence. Fires darkness. Impact is the quiet touch of love." **Mary McGeoch**

Ecumenical Mission

Again, choose one from this category in which there are five books. One World, One Mission and Turning World were reviewed in the August-September issue. The remaining three follow:

Dr. Ida, by Dorothy Clarke Wilson. 358 pages. WBS. 5.95

A dramatic biography of Dr. Ida S. Scudder, medical missionary extraordinary. As a gay, pretty girl she was determined not to follow the tradition of her family, which gave over a thousand years of combined missionary service in India. But three calls in one night made her realize the desperate need of India's women who were dying without medical care because male physicians were forbidden by religious customs.

After studying medicine, she ministered with boundless energy to patients in hospital, homes, and roadside clinics. She was indomitable in her vision of a nursing and medical college for women and her struggles for its realization. The vast medical center at Vellore supported by forty Protestant denominations in more than ten countries stands today as the monument of her achievement.

This book is timely in connection with the observance of the Seventy-fifth Anniversary of the World Day of Prayer in 1961, as Vellore is one of the projects which benefit from World Day of Prayer offerings. It is also appropriate for the current educational-medical emphasis of the Commission on Ecumenical Mission and Relations.

Warning: Once you have picked up this book, you will not be able to put it down. Do not pass it up on account of price. Instead, buy and circulate it to more readers in your group, or obtain it from a library.

Edith L. McBane
Dawn Over Temple Roofs, by Lucy Starling. 182 pages; 2.00 PDS and WBS.

Straight from the heart of one who has given the major part of her life to witnessing for Christ in northern Siam, comes this vivid picture story of the Thai people. Miss Starling has woven together stories told her by pioneer missionaries into a history of Presbyterian mission work from its beginning in 1828 until the establishment of the Church of Christ in Thailand.

From these tales of the "Land of the White Elephant," the reader gains insight into the beliefs of

Continued on page 22

news and clues



The fifth annual National Presbyterian Scholarship winners were announced recently by the United Presbyterian Board of Christian Education.

Fifty high school seniors from 20 states were selected from nearly 2,000 applicants. They will attend 20 different United Presbyterian-related colleges.

New York state ran ahead of the other states with eight winners. There were seven from Pennsylvania and four each from Iowa and California.

Scholarship awards range upwards to \$1,000 and are based upon financial need as well as scholastic ability, leadership in school, church and community, and character.

The winners and their home churches are:

Constance Bartlett, Fairmount Church, Syracuse, N.Y.; James E. Bridges, United Presbyterian Church, Webster, N.Y.; Janet

Cavins, Presbyterian Church, Paris, Ill.; Jo Anne Clark, Westminster Church, Des Moines, Ia.; Linda Ray Cross, Van Brunt Boulevard Church, Kansas City, Mo.; Judy E. Evans, First Church, Henryetta, Okla.; Ann Francis, First Church, Clarksburg, W.Va.; John Garrett, First Church, Monett, Mo.; Hubert W. Gerry, Pleasantdale Church, West Orange, N.J.; Alan D. Hamilton, First Church, Hutchinson, Kans.; Elizabeth A. Hastings, First Church, San Rafael, Calif.; Vern E. Heeren, Red Bluff Church, Red Bluff, Calif.; Richard H. Hunter, Calvary Church, Indiana, Penna.; Ralph J. Kelsey, E. Pembroke Church, E. Pembroke, N.Y.; Sally L. Kennedy, First Church, Allentown, Penna.; Carol J. Kientz, First Church, North Arlington, N.J.; Betty M. Ladd, Culver City, U.P. Church, Culver City, Calif.; Herbert C. Lyon, First U.P. Church, Galesville, Wisc.; Jo Ann

McNaughton, Graystone Church, Indiana, Penna.; Susan J. Monk, Westmont Church, Johnstown, Penna.; Jean J. Narquini, North Branch Church, Monaca, Penna.; Byron A. Nichols, First Church, Pendleton, Oregon; Carol J. Paterson, Calvary Church, Springfield, Mo.; Diana M. Pearce, Elmhurst Church, Elmhurst, Ill.; Carol R. Polivka, Rock Hill Church, Bellaire, O.; James O. Prochaska, Littlefield Church, Dearborn, Mich.; William W. Quick, Jr., Woodland Heights Church, New York, N.Y.; Susan K. Quigg, Westport Church, Kansas City, Mo.; Albert B. Randall, First Church, Amarillo, Tex.; Thomas D. Rarich, Community Presbyterian Church, Merrick, N.Y.; Lois M. Rennie, Pierce Avenue Church, Niagara Falls, N.Y.; Carol V. Rice, West Side Church, Seattle, Wash.; Louise M. Rosenkranz, First Church, Baldwin, L.I., N.Y.; Priscilla D. Schoeder, Totowa Church, Paterson, N.J.; Sarah L. Shane, Abington Church, Abington, Penna.; Mavis K. Sigwalt, Wall Lake Church, Wall Lake, Ia.; Kathleen V. Slocum, First Church, White Bear Lake, Minn.; Nancy C. Sparks, Southminster U.P. Church, Tulsa, Okla.; Janel E. Sparling, Westminster Church, Pasadena, Calif.; Marie D. Stanley, John Knox Church, Tulsa, Okla.; Heather M.

READ and HEED

continued

its people, and sees the Holy Spirit at work in the hearts of those who have been touched by God's servants at work in this land. And readers will thrill to the story of how the author took into her home and heart a dozen Thai orphans.

Whether taking up elephant hunting as a life calling, or trapping tigers in this "tiger's paradise" or building temples out of sand to lay up merit for their next rebirth, the Siamese are a picturesque and lovable people.

Mary B. McKune

One Body, One Gospel, One World, by Lesslie Newbigin. 56 pages. Paper, 25 cents. PDS only.

Bishop Newbigin presents thought-provoking suggestions to those who are asking, "Are missions still needed?" The Christian mission, he says, holds the secret that can make mankind into one family; but this can happen only when the individual church member around the world is committed to the task assigned by Christ Himself. The mission is not ours but Christ's, and the whole Church is the proper agent for carrying out His assignment. As Emil Brunner says, "The Church exists by mission as fire exists by burning."

The author pleads for churches everywhere to re-study the mission of the Church, but only after earnest Bible study, unceasing prayer in the search for God's will for His mission, and waiting upon the guidance of the Holy Spirit without Whom no lasting work in mission is accomplished. He prays that "these facts of our situation may lead not to a dilution of the missionary passion . . . but to a new concentration of the resources of the whole Church upon the unfinished task of making Christ known to all nations as the Saviour of the World."

Isabel Sarver

See page 8 for bookstore addresses

Swan, Lafayette Avenue Church, Buffalo, N.Y.; Peter E. Tichenor, McClellan Heights Church, Davenport, Ia.; Charles A. Turner, Westminster Church, Dubuque, Ia.; John C. Watson, Calvary Church, Riverside, Calif.; Barbara G. Werner, Hanover Church, Wilmington, Del.; Warren C. Wiggins, Plumville Church, Plumville, Penna.; JoAnne H. Winney, Westminster Church, Wilmington, Del.; Victoria A. Yarger, Westminster Church, Rapid City, S.D.; Carolyn A. Zanger, Coral Way Church, Miami, Fla.; Martha J. Zimmerman, Grace Church, Lakewood, O.

Monumental destruction by earthquakes in Chile has called forth compassionate assistance from many countries. Miss Laura Jorquera writes from Santiago, "We have no words in Chile to thank you, all our friends in the States, for having come to our help. Your planes and men, doctors and nurses have been truly heroic. And the hospitals and emergency buildings have been a real Godsend at a time when about 80 percent of the buildings have been thrown down or so badly damaged people can't stay in them, with roofs torn off and the sea or rivers inundating what was left. Please let as many people know as you possibly can how very grateful we are to you all and please continue to pray for the Lord's mercy on us, as we do not yet see the end of all these troubles and disasters. . . ."

"We have been made the object of such a rush of kindly feeling and generous gifts from every country, with the added gift of a remark that Chile has always been the first to lend a helping hand to others. Both Germany and France have said so, remembering that one of our war transports loaded with CARE parcels was sent over just as soon as the seas were open, and the gifts continued for several years. San Francisco said the same thing about the aid dispatched at once after the 1906 disaster, leaving aside



news and clues

the fact that at that time there was no Panama Canal and no planes to rush across, so that we were the first to reach them. In a world torn by doubts and fears, hate and suspicion, we have seen the nations demonstrate that, after all, we are really one and feel for each other and strive to help each other."

Two husband-wife teaching teams joined the faculty of the College of the Ozarks on September 1. The Erwin Turners—he is academic dean of the 126-year-old college and she a professor in the social science department—are most recently from Kearney, Nebraska, where he was on the staff at Nebraska State Teachers College. Mrs. Turner received her Doctor of Education degree from Colorado State College last summer.

The Matthew C. Cavells are from Evansville, Indiana. Dr. Cavell, pastor of the First Presbyterian Church in Evansville for the past twenty-five years and a member of the Bible and religious education department of Evansville College, became a professor in the Bible and religious education department of the College of the Ozarks. He is also in charge of the college's relations with Presbyterian churches in the area.

Dr. Jean Cavell has been a member of the Board of National Missions for fifteen years and chairman of its advisory committee on missionary operation.

The school, founded in 1834, is Arkansas' oldest institution of higher learning. It had been owned by the Synod of Oklahoma for many years and was one of the colleges related to the Board of Christian Education.

Miss Prapit Kuvanonda, National President of the Women of the Church of Christ in Thailand and Dean of Wattana Wittaya Academy, spent an unusual vacation this past April. With a woman from Petchaburi she made a "visitation" through the southern part of Thailand.

"We called and visited 100 families," she writes, "women who are active in church, families which are rarely visited because they do not serve in the church office, and lastly those who are unchurched. We prayed in every home we visited. In some villages they spoke only Chinese, not a word of Thai, so we had interpreters. To one village, the only possible vehicle is a bicycle. The boy who cycled is strong, he is used to carrying a sack of rice comfortably! We enjoyed our visitation very much."

Nephews of Dr. S. Hall Young, who in 1879 founded the first Presbyterian and first Protestant church in Alaska, recently made a modern-style investment in the mission in the forty-ninth state. The men, Lowell and Howard Wakefield, gave \$1,200 to the scholarship fund of National Missions Sheldon Jackson Junior College in Sitka.

The scholarship money will make available four \$300 grants to young people of the isolated Aleutian Island-Kodiak area.

Overseas Field Personnel Arrivals during March

Contact through your Area Commission representative

India: Miss Edith M. Drake.

North India: Rev. and Mrs. J. W. Prentice.

*Your contributions have helped
make possible the new CAVE
Center in Brazil*

Hands Joined

For a Glorious Task

by Robert L. McIntire

The Rev. Robert L. McIntire, Th.D., founded the Evangelical Audio-visual Center at Campinas, Brazil and is head of the new program there.

"UPON HER SUNNY HEIGHTS she stands. . . ."

recalls to many a loyal alumnus the joy of days gone by. Today a different type of school has adopted this familiar phrase. This school has little in common with the traditional college course—yet in its own way it contributes to the training of leaders. Actually it is not a school at all. It is a place where men and women work and study and plan for the evangelization of the world. It is a new idea in leadership training. It is the new CAVE Center in Brazil.

Let us go back a bit to see how it all started. In 1953 the women of the Presbyterian Church USA caught a vision of the possibilities of radio and audio-visual materials to reach great masses of the world's populations. Among other projects adopted by the Women's Opportunity giving was an item for \$20,000 toward the CAVE of Brazil. This initial \$20,000 contributed in 1954, became a challenge fund in the hands of RAVEMCCO toward a Recording and Filming Center for which a total of \$120,000 has to be raised.

Students such as Mvogo David Jimmy from the Cameroun will return to their own countries with skills acquired at this radio and audio-visual center in Brazil, which the vision of the women of the Presbyterian Church USA has helped to make possible

As a result of the generosity of Mr. and Mrs. Jacques Dutilh, the CAVE acquired almost ten acres of land, high on a hill, five miles north of the city of Campinas. The Center was dedicated at the end of August in 1958. Productions include radio programs, religious records, filmstrips, and slides, a 35mm slide and filmstrip projector, and 16mm movies. But the reason that it is called "alma mater" is not for its production, despite the CAVE's enviable record in that department. Rather it is because the CAVE has now become a training center for overseas personnel.

The first student to be sent to the CAVE for audio-visual leadership training was Mvogo David Jimmy from the Cameroun. Mvogo arrived in São Paulo last July. Much has happened since the memorable date of arrival. Mvogo attended some of the sessions of the World Presbyterian Alliance. He began "classes" at the CAVE immediately. Now after six months of working in the darkrooms, in the studios, in the electronic shop, and in the control room, he is about ready to return to Africa as a Christian leader in audio-visual materials. Mvogo is quite a linguist. Since coming to Brazil he has added Portuguese to his knowledge of languages, which already include his native Bulu, French, English, and some German. He has widened his horizon of friendship, not only to the members of the CAVE staff, but he has come to know many theological students through living at the dormitory of the Presbyterian Seminary in Campinas.

Now, the CAVE plans to have other students in training. These will probably come from other Latin American countries, although some students may be sent from other countries. In the years to come it is hoped that the alumni of CAVE will be leaders throughout the world. This is an exciting innovation in educational outlook and ecumenical sharing.



MARY BROWN IS CHAIRMAN of the program committee. As she thinks about the next meeting, these thoughts go through her mind.

"I believe in getting things done. I know more about the topic than any other person on the committee. Someone has to decide what to do. I think it should be me." Or she thinks: "It's foolish to make all the decisions myself. This

Second in a series

"Understanding Groups at Work"

by Eli F. Wismer

The Rev. Mr. Wismer is in the Office of Study and Research, Board of Christian Education.

How Democratic Can a Leader Be?

program affects many persons. Maybe the committee will have better ideas than my own."

Choosing between autocratic and democratic styles of leadership is a problem that confronts all leaders. In previous years this problem was not so acutely felt. The successful leader was pictured as possessing intelligence, initiative, rapid decision-making ability, and the power to inspire those under him. People tended to think of the world as divided into leaders and followers.

Gradually the evidence of social science research focused on members of the group rather than solely on the leader. This has underscored the importance of the members' responsibility for sharing leadership functions within a group. And, it raises some problems.

Just how democratic can a leader be? How do you share leadership with others, and still get the job done? The purpose of this article is to suggest a way of thinking about leadership that may be helpful in grappling with this dilemma.

Let us first look at the range of behavior a leader can choose from in relating herself to her task.

The leader makes the decisions and announces them to the group. Here, the leader identifies the problem, considers alternative solutions, chooses one of them, and then reports her decision to the group for implementation.

The leader "sells" her decision to the group. Here, rather than simply announcing her decision, she takes the additional step of persuading the group to accept it.

The leader presents a tentative decision subject to change. In this case the leader has arrived at a decision but permits others to exert some influence to modify it. In effect she says,

"I'd appreciate your reactions, but reserve the final decision for myself."

The leader presents the problem, gets suggestions, then decides. Up to this point the leader comes to the group with decisions of her own. Here, the group gets a chance to suggest solutions to a defined problem.

The leader defines the limits and requests the group to make a decision. The leader passes to the group the right to make decisions. Before doing so she defines the problem and the boundaries within which the decisions must be made.

The leader permits the group to identify the problems they want to approach and works with the group in arriving at solutions. This represents a degree of freedom not always encountered in the average meeting. Here, members and leaders share responsibility for identification of the problem, deciding among alternative solutions, and implementing decisions.

At the beginning of this list of possible leadership behavior, the emphasis is on the leader—on what she is interested in, how she sees things, how she feels about them. As we move toward the end of the list, the focus is increasingly on members of the group—how they feel, think, and act.

When leadership is regarded in this way, a number of questions arise. Let us look at two.

First. At what point in this range of leadership behavior should a leader choose to act? The successful leader is one who is able to choose the appropriate kind of leadership act needed at any

given moment in the life of the group. This suggests that the behavior at the beginning of the list is not necessarily "bad," and that at the end of the list not necessarily "good." Each of the leadership acts may or may not be appropriate—depending upon a number of factors in the group at any given moment.

Second. *How does a leader decide what is the appropriate kind of behavior needed?* In making this decision three sets of forces are of critical importance: the forces within the leader, those within the members, and those within the situation. These vary tremendously from instance to instance. The leader, or member for that matter, who is sensitive to these forces can better assess the problems which face the group, and determine more effectively the appropriate function needed at the particular moment.

Some of the forces at work within the leader which affect her actions are: her values, her confidence in other persons or the lack of it, her feelings of security or insecurity, her philosophy of leadership. Similar forces are at work in the members. Members in addition have expectations about what the leader should or shouldn't do. Some members have strong needs for dependence or independence. Some are more interested than others in the group and its objectives. Some are more willing than others to assume responsibility.

In addition, there are forces within the situation such as the traditions of the group, its values, goals, the pressure of time, and the attractiveness of the group for its members. These, and many other factors, are potential variables affecting

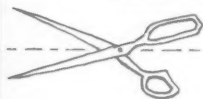
how a particular group approaches its life and work.

The successful leader is one who is keenly aware of the forces relevant to her choice of leadership behavior at any given time. The better she understands herself, the persons she is working with, and the situation itself, the better she may be in choosing the leadership activity.

Since the alternatives from which she has to choose are not stark contrasts between "good" and "bad," her problem is not simply deciding between autocratic and democratic behavior. To realize this may lessen some of the leader's tensions surrounding the dilemma she confronts. Her more basic problem is to maintain a high batting average in assessing the forces at work, determining what the most appropriate behavior at any given time should be, and in actually being able to act accordingly.

As a church leader seeking to share the Christian ministry with others, she will no doubt find increasing opportunities for employing those kinds of behavior found nearer the end of the range of leadership choices listed above. In those situations that require the admittedly more leader-centered acts, she can employ these without guilt, and with greater understanding of why she chooses them.

Beyond this, the church leader can work to improve not only her own skills in making these choices, but those of the persons with whom she works. For what has been said about leaders is equally relevant for members. Both share the responsibility of leadership functions necessary for participating in a common ministry.



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A native staff worker reads the Bible to young patients. Evangelism undergirds the entire hospital program.

SCENE: Sage Memorial Hospital

THE RATTLING pick-up truck passes the horse and wagon on the dusty desert road, but both will bring their passengers through the gate of Ganado Mission on the Navaho reservation of northern Arizona to the door of Sage Memorial Hospital. The waiting room may be crowded with patients overflowing into the hall or on to the porch, but all will be reached with the ministry of healing and the Christian concern of the mission staff.

Who comes to the hospital and why? The relatively minor ills of more than 15,000 Navahos have been taken care of by something over 20,000 treatments in the clinic. Better roads and faster transportation coupled with today's miracle drugs and medical advances makes it possible for many to be treated without admission as a hospital patient. Yet every hospital bed averaged forty occupants in the past year (and every bassinet thirty babies).

Does "mission hospital" mean free service? Only in special cases, for it is felt that charging is an educational process. There is a sliding scale of rates according to income. Clinic patients are asked to pay 25¢ for each visit. For those with no fixed annual income the hospital daily charge is \$1.00 and up to \$25 for major surgery. For those with an income of more than \$3,000, the charge is \$8 per day and up to \$75 for major surgery. You or I (or any Navaho who wants to pay for it) may be admitted to one of the six private rooms by paying \$16 per day and from \$100 to \$200 for major surgery. The hospital belongs to the Blue Cross.

Most children come for one of three reasons—pneumonia, chronic malnutrition, or burns.

Women come most often for obstetrical reasons but there are those who have been beaten by drunken husbands. The need for gall bladder surgery is the most common ailment among men and even the tribal medicine men come for it.

"Cars, bad roads, and liquor mean accidents," says Dr. William Spining, the medical director. "Every night someone needs to be sewed up."

Diseases of our "civilization" are all but unknown on the reservation—cancer, ulcers, high blood pressure, hyperthyroid. As Indians come to know our ways of living, they tend to take on our diseases. Such communicable diseases as whooping cough, typhoid, diphtheria, etc. have been almost eliminated by a program of immunization.

There is a "plus" factor in a mission hospital. The Rev. William Vogel and two Navaho evangelists, Juan Denny and Chester Hubbard, enrich the lives of the patients through bedside visitation, two chapel services weekly for ambulatory patients, and by playing gospel messages and hymns recorded in the clipped, guttural Navaho language in the waiting room and clinic. The hospital has been called a "spearhead of evangelism," for the evangelist already has "one foot in the door" of the hogan of a former patient.

Sage Memorial Hospital was built in 1929, but no longer meets hospital standards for continued accreditation. The proposed new hospital will provide greater protection for the patients and greater efficiency for the staff. In 1959 United Presbyterian women provided \$200,000—half the anticipated cost, but other hoped-for funds did not materialize. In 1960 the women of the Church are asked to add another \$100,00 through their Thank Offering to see this dream realized.

Pioneering in Ethiopia



"I MARRIED ADVENTURE" was the provocative claim of author Osa Johnson. I can reiterate her statement and add, "I married a pioneer."

When my husband and I, with our four daughters, aged four months through six years, were called to serve in the most isolated of our mission stations, Maji, in the southwestern corner of Ethiopia, we were happy to be able to put our farm backgrounds to use in pioneering for Him. Living in a semi-native style dwelling, teaching our school-aged children at home, baking bread with our own home-ground whole wheat flour, reading at night by kerosene pressure lanterns, laboriously hauling water by the barrel for all our household needs, and knowing ourselves to be a week away from a doctor were among the earmarks of this pioneer existence. Yet we were living among a people so poor and needy that we were exceedingly wealthy in comparison. The breath-taking beauty of those green Ethiopian hills, along with the constant challenge which life there presents to all our energies, combined to give us a deep sense of joy and satisfaction in whatever we were able to do.

Perhaps the greatest barrier to the evangelizing of unreached tribes, and therefore the greatest challenge to us, lies in the transportation problem. One rutty, rocky trail which is deep mud three-fourths of the year, connects the town of Maji with Jimma two hundred and fifty miles away. From Jimma to Addis Ababa a fine modern highway minimizes the distance of another 250 miles. Travel on the Maji end of this one artery is so difficult that the rough and ready jeep has a life expectancy of only three years, and most of the travel to the centers of population of the four major tribes of our area is off this road and must be undertaken by foot or muleback. It is possible on a clear day to stand on the compound at Maji and see these centers which rep-

by *Pauline H. Kurtz*

Mrs. Harold E. Kurtz shares her husband's ministry in Maji, Ethiopia.

resent five to seven days of the most rugged trekking. Three of these tribes have never had a continuing gospel witness maintained within their borders. Though many phases of our physical life have improved with the building of a modified American type of dwelling for our family and an abundance of running water with the installation of a hydraulic ram in the river which runs alongside of our mission property, the work of pioneering to reach these thousands of Ethiopians whose lives are still almost completely untouched by the Gospel continues.

It has often been said, and proved, that no knowledge or talent ever goes to waste on the mission field. My husband's air force pilot's training is leading him to investigate the possibilities of expanding our ministry and multiplying our effectiveness in serving these outlying tribes through the use of a light airplane. The hope of operating our own airplane or being served by MAF (Missionary Aviation Fellowship) gives promise of a wider outreach to those thousands who are receptive to the Gospel.

From the outset of our work, we have sought to use Ethiopian Christians to reach the untouched tribes in the interior. Maji represents a pioneer field for those who come from areas where the Church has been established; and we have rejoiced at the faith which has been exhibited by those who have come to serve with us and at their hope of being used in the pioneer outreach which we envision for the future.

We can rejoice to be used of God in pioneering for him against the frontiers of darkness which still exist among the unreached and untouched tribes of Ethiopia.

Between Today and Tomorrow

by Betty Jean Patton

Miss Patton is Staff Assistant,
Department of Town and Country Church.

TODAY THE TOWN and Country Church is changing just as the churches in all areas are changing. The Church is constantly faced with challenging new problems just as we are. We want to maintain a homogeneous society in which we feel at home, where no one questions our thoughts or acts. Yet, with population mobility we must go out of our way to meet today's changes with Christian maturity—changes that bring to our midst people with differing racial, political, or religious backgrounds as well as varying cultural and economic interests.

Contributions are being made to achieve this mature Christian attitude. The Department of Town and Country Church initiated discussion between groups of town and country ministers from the South and Northern city ministers on the needs and characteristics of Southern laborers migrating to the Northern factories. As a person moves, he should move not only his work life but his religious life. The tie of the Southern Church on the worker's life should be attached to the Northern sanctuary and fellowship hall. Where has it meant this? Why doesn't it mean this move more often?

As a result of discussions such as these, those who have worked in the Southern mountains are being employed in an experimental way in Northern cities so they may reach out to the influx of new city dwellers from the rural South.



Miss Patton and Dr. Randolph
at General Assembly last year

Northern city ministers are being invited to visit rural parishes in the South through an exchange program.

During this Golden Anniversary year of the town and country church movement, other churches could well undertake similar projects toward understanding. The town and country movement, started by the Presbyterian Church in the U.S.A. when Dr. Warren H. Wilson was elected the first secretary of any denomination to the Department of Church and Country Life, has a story to tell to this generation. Dr. Henry S. Randolph has made it easy to follow by writing a history of the Presbyterian town and country movement entitled *The Golden Harvest*.

"Golden Anniversary Jubilee Projects" were authorized by the General Assembly last May. Specifically in this connection, the women's association in the local church may do much during this golden jubilee year from November 1, 1960 to November 1, 1961:

1. Find out from your minister what your presbytery is doing to observe the Golden Jubilee and how your association may fit into those plans.

2. Choose a project of your own in cooperation with the session and congregation of your church so your congregation may qualify for a Golden Anniversary Jubilee Award. Information regarding such projects is available through your

synod and presbytery committees as well as the Department of Town and Country Church.

3. Encourage study of rural-urban, South-North, farm-nonfarm, youth-adult, and other relationships for better understanding of problems that need united efforts for solution. This can be done through study of current literature, lectures from experts in various fields who contribute to the general knowledge of the contemporary situation, and outgoing attempts to become acquainted with persons with diverse backgrounds in your own community.

While emphasis was made in this regard to call the attention of town and country churches to their historical achievements and lift them to new visions for their future, it will take both the city church and the town and country church working together to contribute significantly to an adjustment of rural-urban differences, particularly in the metropolitan fringe areas where the blue collar, the gray collar, and the white collar are intermingling more and more. Through contact among its leaders, the rural leader can interpret rural life to urban leadership and in turn the urban to their rural counterparts, each then carrying a more realistic account to his colleagues. This applies to the field of education as well as the church, to the lab technician as well as the 4-H Club leader.

Recognizing that isolation, insufficient salary, and inadequate housing often provide unusual burdens for many town and country ministers, the General Assembly suggested that presbyteries and their congregations, in this fiftieth anniversary year, undertake specific projects to remove these obstacles to effective work.

Women's circles have just completed a study of Town and Country Church. Many have read *People, Land, and Churches* by Rockwell Smith. Most have become acquainted with the work of the ten United Presbyterian career missionaries serving town and country fields. Women have seen and read the *Town and Country Journal*. Some have seen the filmstrip, "Kaleidoscope," which highlights the achievements and dreams of the town and country church movement. Women, who are knowledgeable in the work of the Church and in managing their families, are the natural human resources to be used in this task of increasing understanding between youth and adults, between tomorrow and yesterday.



A Happy Day for Mrs. Johnsen!

GREAT EXCITEMENT prevailed on the opening day of the UPW Leadership School at Spearfish, South Dakota this past August! It centered upon a happy incident which took place at the book display, brought by Mr. Norman Trein, manager of Chicago Presbyterian Distribution Service. This had been set up in the room at Black Hills Teacher's College where the women were arriving, registering, and getting acquainted.

Mrs. Lauritz Johnsen, Secretary for Christian Education for the South Dakota Synodical and a member of the Presbyterian Church in Wilmot, South Dakota, went over to Mr. Trein and told him that her son Dale planned to enter the ministry. She had been thinking about buying him a volume of the Interpreter's Bible to start his reference library. Which did Mr. Trein recommend? Volume 7, the first of the New Testament books would be logical for a starter, Mr. Trein thought. Mrs. Johnsen had been uncertain about buying then and there, but she decided to take the book. Opening it to check the price, Mr. Trein gave the surprising news that this was the one-millionth copy!

With tears of joy, Mrs. Johnsen learned the sum of her good fortune as the buyer of this volume. Abingdon Press, publishers of the Interpreter's Bible, will award her \$100 in cash (it will be used toward her son's education); a complete twelve volume Deluxe bound set of the Interpreter's Bible; a replacement of the one-millionth copy, which the publishers will retain for their own library; and—when published—the four volume set of the Interpreter's Dictionary of the Bible.

Mrs. Johnsen, who lives on a farm at Corona, South Dakota, has five children. Her rejoicing at the good news was heightened because it was shared by so many other Presbyterian women also attending the leadership school.

Concern



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The Quiet Miracle,		News and Clues	
Gertrude Seubold . . . May 21		Jan. 7; Feb. 13; March 9, 10;	
The Quiet Miracle Across		Apr. 29; May 13; June-July	
the World,		26, 27; Aug.-Sept. 19; Oct.	
Elisabeth Turner . . . May 26		19, 20; Nov. 14; Dec. 10.	
Medical Missions in the		Obituary	
Southwest		Charles T. Leber Oct. 3	
A Typical Day at Sage		Rowena Dickey McCutchen	
Memorial Hospital,		May 8	
Bernice Carrington . Nov. 26		Oriental Americans	
From Medicine Man to		Guidance Clinic for	
Modern Medicine,		Chinatown's Children,	
W. Duncan Spining . Oct. 9		Lorna Logan Oct. 18	
Impressions of Mora Valley,		Pakistan	
Lois Montgomery . . May 23		Welcome to a School in	
I Saw It at Ganado,		Pakistan,	
Florence E. Ludy . . Feb. 27		Edith Williams . . . Dec. 5	
Spiritual Oasis in the Desert,		Personalities	
Thelma Poncel . . . May 24		Meet William A. Morrison	
"There to Serve,"		Oct. 29	
Mildred Hermann . . Feb. 24		Meet Kenneth G. Neigh . Oct. 28	
Migrants		New Days, New Duties . Feb. 16	
How Volunteers Are Helping		Personalities	
in the Migrant Problem,		Aug.-Sept. 8, Oct. 12	
Louisa R. Shotwell		Tribute to Dr. Hermann N.	
Aug.-Sept. 6		Morse June-July 15	
National Missions		Tribute to Mildred . . . Feb. 23	
Anticipation or Memory?		You Asked For It . . . May 15	
Dorothy Foster . . . Mar. 7		Philippines	
A Time to Speak,		I Saw What You Did,	
Elsie Penfield Mar. 25		Alice Edwards Oct. 17	
Come Go With Him Huntin',		Puerto Rico	
Betty Jean Patton . . . Oct. 32		Puerto Rico's Inter-	
Creative Approach in the		American University,	
Town and Country		Ana Inés Braulio . . . Jan. 22	
Church,		You Can Aid El Guacio's	
Richard O. Comfort		Needlework Co-operative	
Aug.-Sept. 12		Nov. 11	
First Ordained Woman		Race Relations	
Missionary Dec. 19		A Young Negro Woman	
National Missions for These		Loses Her Prejudices,	
Days,		Madeline W. Murphy . Jan. 8	
Hermann N. Morse . Feb. 5		I Remember Maryville,	
The Open Gate to Ming		Agnes H. Wilson	
Quong Dec. 8		Aug.-Sept. 23	
Tribute to a Woman's		Refugees	
Life Apr. 26		This Is World Refugee	
Where is Everybody?		Year Aug.-Sept. 16	
Helen E. Irvine . . . Apr. 31			
		The Homeless Ones,	
		Juliette Blanchard . . Dec. 16	
		Southern Mountains	
		Educating for Today's Needs,	
		Genevieve Lewis	
		June-July 24	
		Students	
		Growing Up With the	
		Growing Church,	
		Margaret Flory . . . Mar. 13	
		Inquiry and Involvement on	
		Strategic Frontiers,	
		'Bola Ige Dec. 7	
		Sudan	
		Medical Work in the	
		South Sudan,	
		Mary Ewing Parr . . May 29	
		Summer Service	
		A New Venture in Service,	
		Doris Velsey Douds . Apr. 21	
		Serving Students in Summer,	
		Jane Dowell Feb. 20	
		Thailand	
		For This Time,	
		Horace W. Ryburn . . Apr. 10	
		Medical Miracles Have Been	
		Performed in Thailand,	
		Chinda Singhanet . . May 32	
		Town and Country Church	
		Creative Approach in the	
		Town and Country	
		Church,	
		Richard O. Comfort	
		Aug.-Sept. 12	
		United Presbyterian Women	
		Around the World with	
		UPW Mar. 26	
		Executive Committee UPW	
		Report Aug.-Sept. 15	
		In Action at Ghost	
		Ranch Jan. 18	
		Serving You From North to	
		South and East to	
		West May 16	
		Understanding and Love,	
		MBR Nov. 16	
		Venezuela	
		Practical Demonstration in	
		Christian Living in	
		Venezuela,	
		Lois Dussler Apr. 16	
		World Presbyterian Alliance	
		Editorial,	
		James Andrews . June-July 3	
		The World Alliance,	
		Grace Salsbury Oct. 4	
		World Alliance Jan. 11	
		World Presbyterian Alliance,	
		Ralph Waldo Lloyd	
		June-July 19	



United Presbyterian Women

OF

THE UNITED PRESBYTERIAN CHURCH in the United States of America

are hereby called into National Meeting

at

Purdue University, West Lafayette, Indiana

June 26 - July 1, 1961

This summons is issued in the conviction that
we are called of Him to be His servant people
and the stewards of His love in this day.

Cathryn Hoeldtke, President
(Mrs. E. H. Hoeldtke)

Edith L. McBane, Secretary
May 16, 1960

